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# The HISTORICAL BULLETIN

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A CATHOLIC QUARTERLY  
*for Teachers and Students of History*

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No. 4

*Gregory the Great*  
*Sister Mary Aquin*

*Washington and the Catholics, II*  
*Gilbert J. Garraghan*

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## Gregory the Great

Sister Mary Aquin, I. H. M., M. A.

Marygrove College, Detroit

IT is possible to know Gregory the Great as a man. He has revealed himself in his eight hundred or more letters, as a person, yielding yet firm, gentle but strong, "joining a man's heart to a woman's thought." (2 Mach. vii. 21). Of more moment in the history of Christian culture, however, are the supra-personal qualities that fashioned a great man into a great Pope, for Gregory I stands at the end of the sixth century as one of the weak ones of this earth, chosen by God at a crucial moment of history to bear witness of the imperishableness of His Holy Church.

It was into a world of chaos that Gregory was born. When he was but six years old (A.D. 546) Totila cleared Rome of its population and left it the play-ground of beasts.<sup>1</sup> In his early manhood there began the invasion of the Lombards, followed by a long period of desolation for Italy. Indeed so troubled was the heritage that Gregory received at his election to the chair of Peter, that he himself thought there was no future. He spoke of entering upon a battered bark, of walking along a slippery road. Yet so thoroughly did he consecrate his genius to the demands of his office and the needs of the time that he laid the foundations of a new and glorious era not only for the Church but for the whole of Western Europe. By "*la culture de son intelligence, les ressources de son esprit, la vigueur de son caractère et l'exemple de sa vertu*,"<sup>2</sup> he attained a rank supreme, that of the universally acknowledged "Founder of the Middle Ages."

If we study the pontificate of Gregory the Great (A.D. 590-604) we find it a rather fine balance of the two great qualities of the papacy — conservative yet progressive; and this is but translating into universal terms the two marks of Christ's Church — Apostolic and Catholic. It is from this point of view that we shall examine his work.

Christopher Dawson characterizes the period which saw the conversion of the barbarians as "the age of traditionalism *par excellence*,"<sup>3</sup> and names Gregory the Great as its typical representative. Whether we look at his work in the Church or in relation to the Empire, we see him as a concrete embodiment of the Roman ideal; a Roman by birth,<sup>4</sup> he was a true heir of the ancient *Pontifex Maximus*,<sup>5</sup> so much so that he can be termed a synthesis of all that the ancient world could bequeath to the modern.

This conservatism was evident first of all in his church policy. He believed in ecclesiastical independence under the sovereignty of the Pope as the direct successor of St. Peter. Following the lead of his great predecessor, St. Leo I, he insisted on the precise application of canon law to all questions of ecclesiastical polity. A little suggestion which he made in all fatherliness to Felix, Bishop of Serdica, will illustrate his firmness. After impressing upon him the necessity of obedience, he added: "But you will do well if you will let

<sup>3</sup> "The Theological Development," *Mediaeval Religion*, Sheed & Ward, 1934, 34.

<sup>4</sup> *Liber Pontificalis*, 312. Mann, *op. cit.*, 16 follows the opinion of De Rossi that he belonged to the family of the Anicii. Duchesne makes no note of it.

<sup>5</sup> See Barry, *The Papal Monarchy*, New York, 1903, 12-17 for a good summary of the significance of the Roman *Pontifex Maximus*.

<sup>1</sup> Mann, *The Lives of the Popes in the Middle Ages*, I. I, 17 ff. Unless otherwise specified the main factual material follows Mann.

<sup>2</sup> Leclercq, "Grégoire le grand," *Dictionnaire d'archéologie chrétienne et de liturgie*, VI, 1754.



your mature reflection make you what canon law will force you to become."<sup>6</sup>

This tone of authority runs through all his many letters to the various bishops of the East and West, and those to the Emperors on points of ecclesiastical jurisdiction. A famous example is that of the two bishops, Januarius and Stephen, of the church of Spain. Deposed by a group of bishops at the instigation of the imperial governor, they had been expelled from their Sees, and their property plundered, even though they had claimed the right of sanctuary. They appealed to Rome, and in answer Gregory sent his *defensor* John into Spain to make a first-hand investigation. The three documents which the Pope gave to John contained the most detailed instructions on how to carry on the case, and incidentally furnish us with evidence of the effective supremacy exercised by Gregory as Bishop of Rome.

In Gaul, although he labored just as diligently and with the same zeal for unity, he was not successful. He tried with all patience to unite the Bishops of the Franks and to bring them more closely into communication with the See of Rome. But civilization was still only a veneer; "simony and the intrusion of laymen into episcopal sees" had put into high places men much more eager to please Caesar than to stand right with Peter. Even at that early period we see the foreshadowing of future troubles — an exaggerated national spirit that would in time produce a Phillip the Fair and a Pragmatic Sanction of Bourges. Gregory, then, had failed in Gaul, but his effort still stamps him as the apostle of Roman unity, the champion of conservatism.

In strong contrast to this failure is Gregory's organization of the church in Anglo-Saxon England; that truly was a child of the Papacy. A fatherly love is written all over his letter to Augustine, in which he outlined the whole plan of a unified national church directly dependent upon the Holy See.

Perhaps equally as great as any of his efforts to strengthen the political autonomy of the Roman See, was the work that Gregory did to unify the liturgical worship of the Church. His revision of the Sacramentary, his promulgation of the Roman rite,<sup>7</sup> and above all his reform of church music will ever stamp his pontificate as the classical period of liturgical development, even as his name remains stamped on the beautiful chant upon which he had "a final shaping influence."<sup>8</sup>

As we watch Gregory at work adjusting the powers of Patriarchs, Bishops, and clerics; correcting abuses; regulating the details of Divine service; we see him always as the faithful servant of the servants of God, guarding carefully the heritage that has been entrusted to him, leaving upon every part of it the mark of Roman unity and order. Even in his dealings with the Empire, weak and tottering though it was, Gregory

was ever the loyal Roman, with a Roman's reverence for authority, a Roman's fine disdain for the barbarians clamoring at the door. In the mind of Gregory I there was "only one Roman Empire and one Christian Church. The Emperor at Constantinople was the head of the one, the Pope at Rome the head of the other."<sup>9</sup>

The traditionalism of Gregory the Great, however, was never narrow. Was not Christ's command to teach all nations? Must not the Church, then, follow St. Paul's injunction to be all things to all men, even to barbarians? But if it took courage in Gregory's day to preserve what Christian-classical culture had developed in the preceding centuries, and that in the face of the devastating hordes from the north, what divine strength and foresight it must have taken to plan a Christian counter-attack! Yet that is exactly what Gregory did, thus becoming for all ages the model of the progressive spirit of the Church, and its Catholicity.

There is evidence of this progressive spirit, first of all, in the added temporal power that came to the Papacy with Gregory's reign. Certainly he did not want it. He had renounced temporal authority after careful thought and prayer when he left his Roman prefectship of Rome to become a monk. He tried with all his power to avoid being made Pope. In desire a contemplative, he disliked the role of power and avoided it when possible; yet when the troubled circumstances of seventh century Italy presented him with the alternative of wielding temporal power or failing in his duty as shepherd of his flock, he knew only one choice; he fed the people of Rome, protected his serfs and *coloni*, advised the imperial representatives, even acted as lieutenant of the Empire, though not by designation; indeed, he became in act, if not in name, the real sovereign of Italy.<sup>10</sup> In summing up his account of this period, Mann quotes from the "cynical Milman:"<sup>11</sup>

In the person of Gregory, the Bishop of Rome first became, in act and influence, if not in avowed authority, a temporal sovereign. Nor were his acts the ambitious encroachments of ecclesiastical usurpation on the civil power. They were forced upon him. . . . The virtual sovereignty fell to him as abdicated by the neglect or powerlessness of its rightful owners.

The medieval church, however, the foundations of which were laid by Gregory, was more than a temporal monarchy; it was a spiritual power of intense vitality, the civilizing force of all Europe. Again we have the progressive spirit of Gregory to thank. Consider first his championing of the newly-founded order of St. Benedict. Himself a monk in spirit and training, the first monk-pope, he was the first to establish the monastic system on a firm and definite base, giving it a recognized position in the Church. Abbot Snow characterizes the regulations laid down by him at the Council of Rome (A.D. 601) as the *Magna Charta* of the monks.<sup>12</sup>

We can appreciate the significance of this work only when we recall the importance of the monks in the

<sup>6</sup> Ep. V.7 quoted by Mann, *op. cit.*, 71.

<sup>7</sup> See Batiffol, *Histoire du bréviaire romain* for Gregory's part in the reform of the breviary. The English translation is of the 2nd ed. (1898), but the revised French ed. (1912) has a change in the thesis. Cf. also Frere, *Studies in Early Roman Liturgy*, Oxford University Press, I, 1930; II, 1934.

<sup>8</sup> Dickinson, *Music in the History of the Western Church*, 107. Cf. also Cabrol, "Grégorien (Le Sacramentaire)," *DACL*, VI, 1775-96.

<sup>9</sup> Mann, *op. cit.*, 153. See also Carlyle, *A Hist. of Med. Pol. Theory in the West*, I, 152-60 for a clear presentation of Gregory's views on the sacred authority of the ruler, with quotations from his letters to the emperors.

<sup>10</sup> Barry, *op. cit.*, 49ff.

<sup>11</sup> *Hist. of Latin Christ*, ii, ed. 1883, quoted by Mann, *op. cit.*, 114.

<sup>12</sup> *St. Gregory the Great*, London, 1924, 186.

(Please turn to page eighty-one)



# Washington and the Catholics, II

Gilbert J. Garraghan, S. J., Ph. D.

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(Continued from last issue)

## The Catholic Address

The only immediate contact made by American Catholics as a body with America's first president was a most significant one. It was occasioned by the address presented to him by a committee of Catholics in the name of their co-religionists after his election to the presidency. Both the address and Washington's reply to it are documents of the first value in the history of the Catholic Church in the United States. He was at this juncture receiving congratulatory addresses from the various religious denominations of the country, to all of which he graciously replied. Dr. Guilday calls attention to what he thinks to be a difference of tone between the president's replies to the non-Catholic memorials and his reply to the Catholic one. "The letter is presumably to them, the Catholics, but he is speaking and perhaps with design to the great non-Catholic population of the nation."<sup>35</sup> The signers to the Catholic address were five: for the clergy Bishop-elect John Carroll; for the laity Charles Carroll of Carrollton, Daniel Carroll (the bishop-elect's brother), Dominic Lynch of New York, and Thomas Fitzsimmons of Philadelphia. The address was presented to Washington in New York, then the seat of the federal government, on March 15, 1790, by a group of laymen, Charles Carroll of Carrollton and Thomas Fitzsimmons among them. It was composed by Bishop Carroll himself and ran as follows:

We have been long impatient to testify our joy, and unbounded confidence on your being called, by an Unanimous Vote, to the first station of a country, in which that unanimity could not have been obtained, without the previous merit of unexampled services, of eminent wisdom, and unblemished virtue. Our congratulations have not reached you sooner, because our scattered situation prevented our communication, and the collecting of those sentiments, which warmed every breath. But the delay has furnished us with the opportunity, not merely of presaging the happiness to be expected under your Administration, but of bearing testimony to that which we experience already. It is your peculiar talent, in war and in peace, to afford security to those who commit their protection into your hands. In war you shield them from the ravages of armed hostility; in peace, you establish public tranquility, by the justice and moderation, not less than by the vigour of your government. By example, as well as by vigilance, you extend the influence of laws on the manners of our fellow-citizens. You encourage respect for religion; and inculcate, by words and actions, that principle, on which the welfare of nations so much depends, that a superintending providence governs the events of the world, and watches over the conduct of men. Your exalted maxims, and unwearied attention to the moral and physical improvement of our country, have produced already the happiest effects. Under your administration, America is animated with zeal for the attainment and encouragement of useful literature. She improves her agriculture; extends her commerce; and acquires with foreign nations a dignity unknown to her before. From these events, in which none can feel a warmer interest than ourselves, we derive additional pleasure, by recollecting that you, Sir, have been the principal instrument to effect so rapid a change in our political situation. This prospect of national prosperity is peculiarly pleasing to us, on another account; because, whilst our country preserves her freedom and independence, we shall have a well founded title to claim from her justice, the equal rights of citizenship, as the price of our blood spilt under your eyes, and of our common exertions for her

defence, under your auspicious conduct—rights rendered more dear to us by the remembrance of former hardships. When we pray for the preservation of them, where they have been granted—and expect the full extension of them from the justice of those States, which still restrict them: when we solicit the protection of Heaven over our common country, we neither omit, nor can omit recommending your preservation to the singular care of Divine Providence; because we conceive that no human means are so available to promote the welfare of the United States, as the prolongation of your health and life, in which are included the energy of your example, the wisdom of your counsels, and the persuasive eloquence of your virtues.<sup>36</sup>

Washington's reply to the Catholic address was probably made on the same occasion as that on which the address itself was presented:

Gentlemen,

While I now receive, with much satisfaction, your congratulations on my being called, by a unanimous Vote, to the first Station in my country—I cannot but duly notice your politeness in offering an apology for the unavoidable delay. As that delay has given you an opportunity of realizing, instead of anticipating, the benefits of the general government, you will do me the justice to believe, that your testimony of the increase of the public prosperity enhances the pleasure, which I should otherwise have experienced from your affectionate address.

I feel that my conduct, in war and in peace, has met with more general approbation than could reasonably have been expected; and I find myself disposed to consider that fortunate circumstance, in a great degree, resulting from the able support and extraordinary candor of my fellow-citizens of all denominations.

The prospect of national prosperity now before us, is truly animating; and ought to excite the exertions of all good men to establish and secure the happiness of their country, in the permanent duration of its freedom and independence. America, under the smiles of divine Providence, the protection of a good government, the cultivation of manners, morals and piety, can hardly fail of attaining an uncommon degree of eminence, in literature, commerce, agriculture, improvements at home, and respectability abroad.

As mankind becomes more liberal, they will be more apt to allow, that all those, who conduct themselves as worthy members of the community, are equally entitled to the protection of civil government. I hope ever to see America among the foremost nations in examples of justice and liberality. And I presume, that your fellow-citizens will not forget the patriotic part, which you took in the accomplishment of their revolution, and the establishment of their government, or the important assistance, which they received from a nation, in which the Roman Catholic religion is professed.

I thank you, Gentlemen, for your kind concern for me. While my life and health shall continue, in whatever situation I may be, it shall be my constant endeavor to justify the favourable sentiments which you are pleased to express of my conduct. And may the members of your Society in America, animated alone by the pure spirit of Christianity, and still conducting themselves, as the faithful subjects of our free government, enjoy every temporal and spiritual felicity.<sup>37</sup>

<sup>36</sup> *Ibid.*, I, 365. "[March 15, 1790] Received an address from the Roman Catholics of the United States presented by Mr. Carroll of the Senate, Mr. Carroll and Fitzsimmons of the House of Representatives and many other Inhabitants of the City of New York." *Diaries*, IV, 102.

<sup>37</sup> Sparks, *The Writings of George Washington* (XII, 177-79).

"I have mentioned to you heretofore (at least I think I did) that in some of our American States, the Roman Catholics, though freely tolerated, were not eligible to the first offices of government. This unjust exclusion has always hurt my feelings. In two or three short publications, I have endeavored to draw public attention to this subject; and lately, it becoming necessary to address General Washington as President of the United States, I have thrown something on this subject into the address itself. If he, in his answer, should take any notice of that part of the address, it will go far towards bringing those states, in which the exclusion prevails, to a repeal of it." John Carroll to Charles Plowden, February 24, 1790. Archives, Maryland-New York Province of the Society of Jesus.

<sup>35</sup> Peter Guilday, *The Life and Times of John Carroll, Archbishop of Baltimore, 1735-1815* (New York, 1922), I, 364.



This happy message, delivered by the newly-founded Republic's first president to the handful of Catholics numbering then little more than one per cent of its population, heartened them beyond words. It was a guarantee to them that the days of religious intolerance of which they had been so long the victims had definitely passed. In fine, as Guilday says, the address "has brought joy to the hearts of all American Catholics since that time."

### *The Dying Washington*

The death of Washington, December 14, 1799, evoked tributes to his greatness from every class and creed. Congress designated February 22, 1800, as a day of national mourning for the deceased and memorial services in his honor. In these services the Catholics of the country bore their part. Georgetown College observed the occasion by services in Trinity Church, Georgetown, followed by exercises on the college grounds, a eulogy on Washington was pronounced on the occasion by one of the students, Robert Walsh, who a few years before, in 1796, had delivered an address of welcome to the president when he paid a formal visit to the institution.<sup>38</sup> In St. Mary's Church, Philadelphia, the Augustinian, Reverend Matthew Carr, eulogized in the highest terms the moral character of the departed hero.

If we apply our minds to the investigation of those moral attributes which formed his character, we shall discover that it was remarkable throughout but most remarkable in this—that whilst he was distinguished by those eminent qualities which fitted other heroes to acquire and maintain ascendancy over the minds of men, he was exempted from those passions which have in almost every instance detracted from their worth and not infrequently have rendered them the scourges of the times in which they lived.<sup>39</sup>

But the outstanding expression of Catholic opinion of Washington came from Bishop Carroll. His *Discourse on General Washington, Delivered in the Catholic Church of St. Peter in Baltimore — Feb. 22d, 1800*, is a finished piece of oratory, as notable for the high plane of its thought and sentiment as for its choice and distinguished diction. The discourse elaborates the theme of Washington's life-long belief in Providence on the one hand, and on the other Providence's evident choice of him as the instrument of its designs.

The language uniformly held by Washington, the maxim invariably inculcated and repeated by him in almost every public manifestation of his sentiments was the acknowledgment of a superintending providence, regulating and governing all human events for the accomplishment of its eternal purposes and pre-disposing the instruments by which they are to be effected. Religion and observation had taught him that God's provident wisdom reacheth from end to end mightily and disposeth all things sweetly. Wis., ch. 8. He contemplated with Christian piety and the philosophy of a sage, the most remarkable revolutions and occurrences of former as well as his own age; and learned therefrom to refer every human event to the moral government of a supreme intelligent Being. This became the polar star by which he was guided in his progress through life, and in all his anxious solicitude for maintaining the liberty, perfecting the policy, preserving the peace, insuring the stability of his country on the foundations of order and morality, and guarding it against the turbulence of faction, licentiousness, foreign hostility and artifice.<sup>40</sup>

### *The Alleged Conversion*

There is a story to the effect that Washington died a Catholic. No serious evidence of any kind for its truth has ever been produced. The story is based on

no more solid ground than a vague, tenuous tradition persistent in Catholic circles in Charles County, Maryland, which represents that a priest, generally identified as the former Jesuit, Father Charles Neale of St. Thomas Manor near Port Tobacco, Maryland, having been summoned to attend Washington on his death-bed, received him into the Church. Father Thomas Digges, of the family which counted so many of its members among the general's friends, was living at the time on the family estate of Mellwood, across the Potomac from Mount Vernon and almost in sight of it; but he was then in his ninetieth year and presumably incapacitated for ministerial service. Some thirty years ago (1912) Father Edwin I. Devitt, Jesuit historian of note, investigated with thoroughness the tradition in question. His investigations led him to express the opinion that the whole thing was a fable, to be classed, as he expressed it, "with the myth of Father White's printing press and similar claims of over-credulous and ill-informed Catholic writers."<sup>41</sup>

Father Devitt's theory to account for the origin of the story is the circumstance that a physician, Dr. Augustus Brown, of Brown Hill near Port Tobacco, was called to attend Washington in his last illness, a priest in subsequent casual rehearsals of the incident being substituted for the physician. However this may be, we have for evidence against the truth of the story the highly circumstantial account of Washington's last moments written out the day after his death by his secretary, Tobias Lear. Nowhere in this firsthand and highly trustworthy account is any mention made of a clergyman having been in attendance.<sup>42</sup> George Washington Parke Custis, Washington's adopted son, explains in his *Memoirs* why no clergyman was present at his illustrious step-father's death.<sup>43</sup> There was no time to summon one, so brief and unexpected was Washington's last illness. The cold he caught developed into a quinsy, which, did not affect him notably until the early morning of Saturday, December 14, when he summoned Martha Washington to his bedside. On the previous evening he had sat up in the parlor chatting pleasantly with Martha and Tobias Lear. All through Saturday his condition became worse despite the atten-

<sup>41</sup> Ms., Georgetown University Archives, 101, 8. "I would like to believe that Washington died a Catholic—but there is no convincing evidence in favor of the claim—and great probability against it" (Devitt). The priest said to have converted Washington is variously mentioned as Father Charles Neale, his brother, Father Francis Neale, and Bishop Carroll. Father Thomas Digges is never mentioned in connection with the tradition. "The tradition that Father Francis Neale had been called to visit Washington some hours before his death is quite erroneous." Peter Guilday, *Carroll*, II, 747. For a discussion favorable to the tradition, see C. J. McNeill, "Did Washington Die a Catholic?" *St. Anthony's Messenger*, February, 1940.

<sup>42</sup> Sparks, *The Writings of George Washington*, I, 555-62. A more critical version of Lear's report is in vol. XII of W. C. Ford's edition of Washington's Writings.

<sup>43</sup> Benson J. Lossing (ed.), *Memoirs of Washington by his Adopted Son, George Washington Parke Custis* (New York, 1859), Chap. XXIV. Custis was well acquainted with the Jesuits of Georgetown. When in 1842 the institution celebrated the arrival of the Catholic founders of Maryland, 1634, he wrote an ode for the occasion, which was set to music by his friend, Father George Fenwick, S.J., and sung as a feature of the program by a chorus of three which included Custis himself, Father Fenwick and a granddaughter of Charles Carroll of Carrolton (Nevils, *op. cit.*, 161).

(Please turn to page eighty-one)

<sup>38</sup> Nevils, *Miniatures of Georgetown*, 76.

<sup>39</sup> *Eulogy on George Washington etc.*, xxiii.

<sup>40</sup> *Ibid.*, 5-6.



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## EDITORIALS

### Twentieth Year

With the publication of this issue, THE HISTORICAL BULLETIN will have completed its twentieth year of existence. When we look back over our files for these two decades, we can see a long tale of the difficulties of growth and final success. That the story is one of final success is due entirely to the friends, readers, contributors, and staff members who have always been faithful supporters and workers for the BULLETIN. Without them there would have been no "twentieth year."

With the completion of the first twenty years one naturally looks ahead to the next twenty. If the BULLETIN has grown and become a better and more serviceable historical magazine in the past, why should it not become yet better and more serviceable in the years to come? With this in mind the editors and their advisers have consulted. Suggestions have been made to change the format, to enlarge the space given to this or to that department, to include new services and new items which may be considered of interest to our readers. All these suggestions have been carefully considered; some, indeed, may be adopted for incorporation next Fall. However, due to present conditions it is not likely that any radical changes will be incorporated into the magazine until conditions become normal again. Wartime and wartime uncertainties are days of "carrying on as usual" for civilian activities, not for new ventures and expansion.

One commemoration of our twentieth anniversary has been planned. Many readers write in for copies of past issues, for which, all too often, our files are exhausted. Some of our readers have asked us for selections of articles which they — especially if they are teachers — believe they can find very useful. It has been decided, therefore, to publish an anthology of those articles most useful to "students and teachers of History." The task of the man who edits such an anthology is not an enviable one. This anthology must necessarily be short, and something is bound to be omitted which this or that reader considers the best article we ever published. However, we are going to work on such an anthology and hope to have it in book form sometime next winter, or, priorities intervening, as soon as possible in 1943.

### Textbooks

No year goes by without the editors being queried about textbooks. The question sometimes merely asks for the best textbook for this or that field of history, although most of the time our readers specify "Catholic" textbooks. These problems are especially prominent in the minds of teachers during the summer months when they are thinking and planning for their next year's classes.

Four years ago the BULLETIN addressed a questionnaire to teachers in high schools in an attempt to determine what books were being used and how well the teachers were satisfied with them. The results were disappointing. The texts which all seemed to be using were either the Betten-Kaufmann or Hayes-Moon series for European History, and either the S. K. Wilson or R. J. Purcell books for American. One or two, however, reported using one of the Muzzey histories and finding it satisfactory. Seven schools reported that they are using a combination of Betten for Ancient and Medieval History, and Hayes and Moon for Modern European History.

The opinions on these textbooks were not very easy to interpret. About half the teachers seemed to be quite satisfied with what they were using; about half were dissatisfied. The objections stated were so varied from reportant to reportant that it was hard to draw any definite conclusions. Some seemed to like the Hayes and Moon books especially on account of their topical arrangement, although many objected to them on a wide variety of grounds. Others found Betten and Kaufmann satisfactory, but thought they could be improved in certain technical and pedagogical techniques. Many teachers thought that their texts tried to cover too much for a one-year course. The principal sinners in this respect seem to be the Hayes and Moon series and the Wilson history.

The problem of textbooks is likely to remain with us for a long time, if indeed it will ever be solved to the satisfaction of *all* teachers. One of the main difficulties encountered in writing satisfactory texts for public schools is the varying aims and prejudices of public school policy. Such a wide variety need not exist for the Catholic schools, and perhaps tailor-made books



for them will be designed in the future. The main cry in the Catholic school camp is for "Catholic history." I have never yet seen a clear-cut definition of what this Catholic history is supposed to be; most people seem to mean by it either more Church History or more moralizations. Perhaps our readers have some ideas on this matter? We should be glad to hear them if they have.

On the college level the search at present is not for a distinctly "Catholic" history, but for the least-objectionable text. Carlton Hayes' *Political and Cultural History of Modern Europe* is the preeminent work for the period it covers, but it is the opinion of many teachers that it has become too bulky and too "deep" for use as a survey text. Yet any other work on Modern European History suffers so much by comparison, especially for Catholics, that Hayes remains standard in almost every Catholic college. In Medieval History Ault and Carl Stephenson seem to be the two most popular authors in Catholic schools; Thompson and Johnson is clearly impossible. In United States History most seem to prefer either Morison and Commager or the two Hicks volumes. But there are many other college texts which could be used. One advantage which Morison and Commager possesses over all others is its perfection of English style and readableness combined with the touch of superb scholarship.

### Washington and the Catholics

Father Garraghan's article, "George Washington and the Catholics," the first installment of which appeared last issue, was received very favorably. Father Garraghan will be thanked for the scholarly and comprehensive way with which he treated his subject. We expect to hear only one dissenting note. One of our readers is convinced that George Washington died a convert to the Catholic Church, a view Father Garraghan attempts to refute in the present issue. Perhaps we shall have a controversy upon this subject!

One of our readers sent in a few contributions for the writing of articles on "George Washington and the Jews" and "George Washington and the Protestants." Some of these we shall cite here for future reference. Our informant tells us that in 1790 he addressed the Jewish Congregation of Newport, R. I., thus:

It is now no more that toleration is spoken of, as if it were by indulgence of one class of people that another enjoyed the exercise of their inherent natural rights. For happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that those who live under its protection should demean themselves as good citizens, in giving it, on all occasions, their effectual support. . . .

In May, 1789, he wrote to the United Baptist Churches in Virginia:

I have often expressed my sentiments that every man conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshipping the Deity according to the dictates of his own conscience. . . . If I could have entertained the slightest apprehension that the Constitution framed in the Convention, where I had the honor to preside, might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it; if I could now conceive that the general Government might ever be so administered as to render the liberty of conscience insecure, I beg you

will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny, and every species of religious persecution. . . be assured, Gentlemen, that I entertain a proper sense of your fervent supplications to God for my temporal and eternal happiness.

No one must think that the reader who furnished us with these words of Washington is doing so in a manner of censure against Father Garraghan's "boldness" in singling out the Catholics for his article. Father Garraghan is perfectly aware of George Washington's relations with other religious sects as an examination of his article will show. We include these items here to show that "the man on horseback" in our Revolution was not an anti-religious and anti-church Hitler. And if Catholics in the Colonies enjoyed an official respite from persecution, in the same spirit it was granted by Washington to all other religious bodies.

### Reformation and Historiography Again

*Editor, Historical Bulletin.* — Allow me a few words concerning the article, "The Reformation and Historiography" by Father Dunne in your number of March, 1942. The main tendency of that article will meet with the approval of every genuine historian. But there will no doubt be much difference of opinion in regard to numerous details. In important points the article is out of date. The author evidently has not studied the work of Arnold Oscar Meyer (Protestant) *England and the Catholic Church under Elizabeth*. If he had, he could not have written what we read on p. 58 on the Tudor Queens and the number of their victims. We know better now. This work is summarized in a little article of mine, "The Tudor Queens," in *The Catholic Historical Review*, XVII (July, 1931), 187-193. It is also reprinted in my latest work, *From Many Centuries*, (New York, Kenedy & Sons, 1938), 84-92.

Father Dunne's paragraph p. 58, "Concerning the Reformation. . . ." is a very unfortunate one. From the fact that "death is the supreme penalty" and that according to him Mary applied it much more frequently than Elizabeth, he concludes that Mary was cruel, but Elizabeth. . . . He here commits the capital blunder of supposing that the death penalty is always inflicted from the motive of cruelty. Does he not understand that the mildest of rulers may possibly see that only the most vigorous measures will save his land from complete ruin or disorder? The mildest ruler may see himself strictly obliged in conscience to resort to numerous executions.

It is most surprising to see how much Father Dunne makes of the fact that in the death sentences of Elizabeth not religion or some religious tenet is given as the formal cause of the verdicts but rebellion. And yet in England every Tom, Dick, and Harry knew that a crime against religion, a denial of an article of the Faith, would have saved the victim from all penalty. There is a much more serious side to this. That these men died for rebellion is here supposed as a fact. If it were a fact, how could they be most solemnly declared by the Roman Catholic ecclesiastical authorities to be "martyrs," i.e. persons who have died for an article of Faith? If the author's supposition were true,



they would be very ordinary English criminals. A good declaratory note might have remedied this. Similar brief declarations are needed in the case of other statements of the author.

These two statements of the author show that, in spite of the author's well-established authority, we must put no unlimited trust in his judgments.

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Marquette University.

## Gregory the Great

(Continued from page seventy-six)

Middle Ages.<sup>13</sup> They became a marching army in the service of the Papacy as it labored to form and preserve among the newly-converted nations of the West an autonomous Christian order. Indeed the Benedictine abbeys were centers of culture, from which flowed the civilizing and christianizing influence of the Church. Dom Ursmer Berlière puts it thus:<sup>14</sup>

The Benedictine abbey was a little state which could serve as model to the new Christian society which was arising from the fusion of conquered and conquering races, a state which had religion for its foundation, work restored to honor as its support, and a new intellectual and artistic culture as its crown.

And if we look for the fountain-head of this monastic power, may we not find it, in a sense at least, in the heart of Gregory? He had sacrificed his love for contemplation by serving God in the midst of the world's strife; he had sacrificed his desire to do frontier-duty for the Church by staying to set things in order at home. It was no wonder that he called upon his monks that he might enlarge the boundaries of his own humanity. It is to Augustine, therefore, and the Anglo-Saxon mission that we look for a clear picture of Gregory's apostleship in the Lord.<sup>15</sup>

It is a long story that we can only high-light here. He chose monks from his own St. Andrew's on the Caelian; he sent as their leader the superior, Augustine; he injected his own courage into the missionaries when they were tempted to turn back. He heard with joy of their achievements; how they entered England singing the simple and beautiful chant of the Church; how they were greeted by Ethelbert "in the free air upon the Kentish strand;" how within one year 10,000 spontaneously embraced Christianity. But most interesting to us is the clear statement of his policy on how to deal with the newly converted people. He knew full well the psychological shock to human nature that comes from too sudden a change of thought and manners, and he cautioned against it. Preserve; destroy only what is absolutely necessary, and then substitute; do not cut off everything from their rude minds at once; ascend

the steep height that confronts you by steps and paces, not by vaulting: this was the gist of his policy. And what is it but the crowning proof of his essentially progressive spirit, the all-embracing Catholicity of Christ's Vicar upon earth? In fact, it won for him the charge of unorthodoxy from one of the bishops, Felix of Messina.<sup>16</sup> His answer was a reiteration in authoritative tones of the spirit of the Church, and a defense of his policy for a nation newly converted lest they fall back from beginnings "through dread of over-severe discipline."<sup>17</sup>

This is the picture of Gregory the Great derived from even a brief study of his work. He had the cool, practical mind of an administrator, the warm heart of an apostle; he ruled with the fearless firmness of an Old Roman, yet stooped to the weakness of human nature with all the tenderness of a mother. High above all his human qualities, however, looms the supra-humanness of his mighty accomplishments; only the Divine assistance promised to the Church founded upon Cephas can account for that. Today we again see paganism on the march, threatening to inundate Christian civilization with the barbarism of materialism — perhaps, indeed, as a punishment to the nations of the West who have not been true to the pattern shown them by the Sermon on the Mount. It is an interesting parallel to notice that again God has raised up for the throne of Peter a man who is a Roman, a diplomat, but above all a mine of spiritual strength. Can we help but stand with those who are looking forward to the dawn of a new era, rather than with those "ultra-realists" who have little or no faith in the victory of the Cross.<sup>18</sup>

<sup>16</sup> When the accusation "more Catholic than the Pope" is brought against such men as Felix and St. Columban, what is really meant is "less Catholic."

<sup>17</sup> Snow, *op. cit.*, 269.

<sup>18</sup> Suggested by an analysis of idealism and realism in E. I. Watkin's timely book, *The Catholic Center*, Sheed & Ward, 1940.

## Washington and the Catholics

(Continued from page seventy-eight)

tions of the three doctors in attendance, Craik, Dick, and Brown, until he expired at eight in the evening of that day. His illness had lasted scarcely twenty-four hours. Augustus Brown, the doctor who had been sent for from his home near Port Tobacco, arrived at Mount Vernon only in the mid-afternoon. Father Charles Neale, had he been summoned from his residence at Mt. Carmel in the neighborhood of Port Tobacco, could have arrived no sooner. The great improbability that Father Thomas Digges, in view of his very advanced age, could have been available for such an errand has already been pointed out.

No plausible reason can be assigned why the fact of Washington's conversion, had it actually occurred, should have been kept from the public: or, if it had been kept from the public at the time, should not now, after the lapse of one hundred and forty-two years, have become matter of common knowledge. Had he really become a Catholic at the hands of a priest, this

<sup>13</sup> There is an interesting study by Dom Chapman, in which he points out a possible influence of the Holy Rule of St. Benedict on the Justinian Code. *Saint Benedict and the Sixth Century*, 57ff.

<sup>14</sup> *L'Ordre Monastique*, 41, quoted by Dawson, *Med. Rel.*, 20. For a philosophical analysis of the importance of monasticism during the whole period, see the whole essay, "The Sociological Foundations." For a summary of facts, see Dom Cuthbert, "Benedictine Work in the World," *Benedictine Monachism*, 314ff.

<sup>15</sup> Snow, *op. cit.*, 282.



highly sensational occurrence would at least have found mention in the confidential correspondence of the Catholic clergy of the day. No such mention has ever been traced by historians in their researches in Catholic archives, American or European. "None of the Neales, none of the Jesuits, their contemporaries, mention the fact; surely we would have some record of it or an allusion to it if it were true" (Devitt). Bishop Carroll was surely without any knowledge of Washington's conversion, as John Gilmary Shea pointed out years ago.<sup>44</sup> If any one could have come to learn of so extraordinary a happening, it would have been the bishop of the diocese.

When Congress appointed February 22, 1800, as a day of national mourning for the death of Washington, Bishop Carroll took action at once to secure Catholic response. The circular letter in which he requested his clergy to hold memorial services on the designated day contain specific direction as to the manner in which such services were to be carried out. These directions are of such a nature as to carry on their face the plain implication that Washington had died outside the Catholic Church:

The clergy are advised not to form their discourses on the model of a funeral sermon, deduced from a text of Scripture, but rather to compose a plan bearing some resemblance to that of Saint Ambrose on the death of the young Emperor Valentinian, who was deprived of life before his initiation into our Church, but who had discovered in early age the germ of those extraordinary qualities which expanded themselves in Washington, and flourished with so much lustre, during a life of unremitting exertions and eminent usefulness.

If these discourses shall be delivered in churches where the Holy Sacrament is usually kept, it will be proper to remove it previously with due honor, to some decent place.<sup>45</sup>

These directions are incongruous and altogether out of place in the case of a person known to have died in the Catholic Church.

At two months' remove from its occurrence the alleged event of Washington's conversion would unquestionably have come to Bishop Carroll's knowledge, in which case no intelligible reason can be assigned why he should have suppressed it. If it be suggested that the shock to the public, not to say scandal, created by the conversion would have been so extraordinary as to jeopardize Catholic interests in the country, a fear that might reasonably have led the prelate to shroud the affair in silence, this obviously gratuitous explanation becomes many times more gratuitous in the case of George Washington Parke Custis, writing fifty years after his step-father's death. As was mentioned above, Custis,

taking for granted as a fact known to everybody that Washington died without the services of a clergyman, explains apologetically in his *Memoirs* why this should have been so. It is inconceivable that any reason should have deterred him at this late date from admitting the fact of his stepfather's conversion to Catholicism had it really taken place. "Mr. Custis lived at Arlington, was a frequent visitor to Georgetown College, knew the Neales and survived until a short time before the Civil War — his reticence would be inexplicable if the report had any solid foundation" (Devitt).

No reference to the story in question occurs in contemporary or sub-contemporary records, as far as the present writer can ascertain. The earliest reference to it in print (1884) which he has met with occurs in the *Recollections* of Father Charles Stonestreet, superior, 1852-1858, of the Maryland-New York Province of the Society of Jesus. In this version of the tradition the priest visiting Washington in his last moments was Bishop Carroll:

It was said the Bishop [Carroll] privately visited the General in his last illness, to sympathize with, solace and aid him in his last moments. As the English knife that had been used to disembowel the martyr (before he had died by hanging) at that period had hardly had time to let the blood of the victim dry upon it, such an interview was whispered 'sub rosa.' Not a few corroborating circumstances of this private meeting which I now no longer bear in mind were told. My opinion is that it was rather a pious thought than anything more substantial. Gratitude would most naturally raise from the void of probabilities all blessings and gather them around the death-bed of 'the Father of his Country.'<sup>46</sup>

In conclusion, it is comforting to the Catholics of the United States to recall that their relations with the government under which they live began with a mutual tender of respect and good will between them and the great historic figure to whom, more than any one else under heaven, this nation of ours owes its appearance in history. A tradition was thereby set up, of Catholic civic loyalty on the one hand, of governmental respect for the rights of conscience on the other. In the long years that have since intervened the tradition has been steadily maintained and with the happiest results.

<sup>46</sup> "Recollections," *Woodstock Letters* (Woodstock, Md.), XIII (1884), 389. John Clement Fitzpatrick (1876-1940), rated the country's foremost authority on Washingtoniana, took no stock in the story of Washington's alleged conversion, as he informed the present writer. Fitzpatrick, for more than thirty years a member of the staff of the Library of Congress, edited the *Diaries* as also the definitive edition of the writings of Washington to be completed in thirty-seven volumes; he was also the author of a life of Washington and of the sketch of the latter in the *Dictionary of American Biography*. He was president, 1928, of the American Catholic Historical Association.

<sup>44</sup> *The Life and Times of the Most Reverend John Carroll* (New York, 1888), 495.

<sup>45</sup> *Eulogy on George Washington etc.*, xxii. Shea was especially struck with the significance of the parallel suggested by Bishop Carroll between Washington and the Emperor Valentinian II, "who died before being initiated into our Church" (*loc. cit.*). "After Justin's death Valentinian abandoned Arianism, became a catechumen and invited St. Ambrose to come to Gaul to baptize him, but was not spared to receive it. His body was brought to Milan where the saint delivered his famous oration, *De obitu Valentiniani Consolatio*, in which he dwelt on the efficacy of the baptism of desire." *Catholic Encyclopedia*, XV, 255. It would be pushing the suggested parallel quite beyond bounds to infer from the prelate's words that Washington, like the Roman Emperor, had been under instruction preparatory to a formal reception into the Church. No positive evidence of any kind is at hand that Washington ever received instruction to this effect.

#### Books to be Reviewed in our Next Issue

- The Republic of the United States, a History*, by Jeanette P. Nichols and Roy F. Nichols. Appleton-Century. \$3.50.  
*Music in Western Civilization*, by Paul Henry Lang. W. W. Norton & Co. \$5.00.  
*Prince Henry of Prussia*, by Chester V. Easum. University of Wisconsin Press. \$5.00.  
*A Wavering Friendship: Russia and Austria, 1876-1878*, by George Hoover Rupp. Harvard University Press. \$5.00.  
*The Destiny of Western Man*, by W. T. Stace. Reynal and Hitchcock. \$2.25.  
*Lafayette and the Close of the American Revolution*, by Louis Gottschalk. University of Chicago Press. \$4.50.



## Book Reviews

**Cesare Borgia**, by Carlo Beuf. Oxford University Press. New York, 1942. pp. ix + 398. \$3.50

Like the renowned penny, articles and books frequently turn up about the Borgia family or some of its members. *Cesare Borgia—The Machiavellian Prince*, by Carlo Beuf is the latest addition to this collection that has been increasing rather rapidly during the past decade. The volume is interesting, but permanently spoiled, evidently in an attempt to be sure that historical accuracy is maintained. However, historical accuracy as well as readableness would not have been lost if some descriptions of rather sordid nature both in English and French had been omitted. When the historian, or the general reader for that matter, picks up a book on the Borgias, he naturally expects the portrayal of the times and the individual's life to be accurate. He suffers the usual account of Borgia vice; but after a certain amount it would seem better to take the rest for granted. Here Mr. Beuf seems to lose perspective and proportion. With regard to accuracy, in connection with the description of the conclave electing Alexander VI, the Ceremonial regulating details of such a conclave was not issued until a century later. Before this time there was not too much set procedure except that seclusion for those attending was insisted upon with some strictness. The Count's description would seem more appropriate to the conclave electing Leo XIII or Benedict XV.

The writer has a very good English style which does much to lessen the feeling of newness or strangeness in the choice of many words. For the general reader, though, it would be well to keep a dictionary at hand. Description is undoubtedly Mr. Beuf's best field. His splendid word-pictures at the beginning of sections, and the care and vividness with which he portrays character are very commendable. In trying to hit a mean between mere chronological history and readableness there has been some success, although the two could fit together less noticeably than they do.

From Mr. Beuf's study of art and the Renaissance, we may take for granted that practically all the setting for Il Valentino's life is well done, and from the extensive bibliography at the end of the book, the historical data is admirably handled.

Some parts of Cesare Borgia's life are well suited for the plot of a good mystery. Beuf takes advantage of these facts, for example in the murder of Juan Borgia, to build up a chapter that makes the reader forget historical detail in following the thread of the story. The way in which the theme of Borgia as the hero of Machiavelli's *Prince* is woven into the narrative, shows care and thought. The relations between the two men contribute much to the interest of such a biographical sketch.

The final chapters relating the downfall and death of Cesare complete the picture fittingly. There is so much with regard to this family that must be supposed, and so many records that could be untrustworthy, that practically any view might be supported. But among other things, it is untrustworthy evidence that has given rise to the numerous volumes on the Borgia Pope and his relations.

The author brings in a parting shot, as it were, toward the end of the book, that may well sum up Il Valentino, the typical Renaissance Prince or the saviour of the Romagna. Perhaps it is one of the best sentences of the four hundred pages. "The absence of one vice, probably, did more than any of his many transgressions to harm his reputation: he was not a hypocrite."

J. J. CAMPBELL

**Lincoln and the Radicals**, by T. Harry Williams. University of Wisconsin Press. 1941. pp. 413. \$3.00

Altogether too fine a work for the importance of the subject. The writer is a Professor in Louisiana State University. At the other end of the nation Professor Hesselstine of Wisconsin very justly declares that "as a significant work of scholarship and as a literary production of high merit, this is an outstanding book."

The theme, rigidly adhered to, is the portrayal of the unremittant pressure brought to bear upon Lincoln, now honestly, now craftily, now gently, now with violence by the Radical group that surrounded him, demanding a premature pronouncement against slavery. Few, if any, of the panegyrists of "the patient man of the White House" present the reader with such

evidence, as is accumulated here with more than ample documents, of the strength and endurance of that patience.

What strikes this critic most is the exquisiteness of the working of the mind of the author. He hopes that its keen edge has not been worn out in cutting, only a little deeper, in this old groove.

L. J. KENNY

**On Social Freedom**, by John Stuart Mill. New York. Columbia University Press. 1941. pp. 69. \$1.00

Here we have John Stuart Mill, like the greater and wiser Chesterton, "rediscovering England" after voyaging far through much fog and darkness. The Utilitarian, the Liberal, begins to talk sense in his old age. In this posthumous essay, reprinted from the *Oxford and Cambridge Review* of 1907, he executes an about-face, and turns champion of society against the individual where he had once defended the individual against society. This is an ironic example of liberty of discussion, with equal rights for truth and error, eventually leading to a trimming of liberty's wings. We like his opening confession. "There is perhaps no question," he writes, "upon which it is possible to theorize to so little effect as upon the nature of human freedom." This, of course, is true only of theorizing like Mill's own which set up a liberty totally out of harmony with human nature as it is. The generation that laughed at the popes when they repudiated the old Liberalism was headed straight for the slough directly toward some brand of Socialism. Mill was still floundering around at the end of his life. But he lived long enough to learn some wisdom. The Introduction (nearly half of the little volume) was written by Dorothy Fosdick. It is meant to be helpful. But the lady is talking plain nonsense when she tells us: "The acceptance of either determinism or indeterminism does not involve a rejection of the possibility of liberty."

R. CORRIGAN

**Democracy and National Unity**, edited by Wm. T. Hutchinson. Chicago. Chicago University Press. 1941. pp. xi + 140. \$1.00

Democracy has for long been a subject of glorification in terms of the *privileges* which it confers. That this has been unfortunate is evident in a recent national high school survey, wherein some four-fifths of our rising generation, asked to define democracy, indicated that, according to their conception, it was a system of all rights and no duties. Under such circumstances, it is not only refreshing but encouraging, to find added to the voluminous literature on democracy, a volume whose unifying theme is, not the privileges, but the responsibilities, imposed upon all who would live the democratic life. Each of the six contributing authors, recognized as expert in his own particular specialty, emphasizes repeatedly that the rights which the democrat would enjoy can become effective only insofar as the correlative duties are observed.

Thomas Reed Powell, under the title "Conscience and the Constitution," demonstrates in very learned fashion an important example. The precious privilege of freedom of conscience does not include a license, under the guise of religious conviction, whether sincere or not, to destroy that peace and social order which alone make any religious freedom possible. Professor Henry F. Pringle, analyzing "Politics vs. National Unity," admits the need for a party system in any democracy, a system which leaves men and women free to divide rather than unite. But he also insists upon the grave responsibility laid upon professional politicians to place the well-being of the community above that of the party. Herbert Agar discusses "The Press and National Unity," in very critical terms. In his own words, "the history of the world since the end of the first World War can be written in terms of the story of the failure of mankind to live up to the rights of man." Much of the fault, he finds, lies with the free press, which has abused its freedom, and therefore has failed in its responsibility. Unless the press carries to the people "the awkward truths that they do not want to know, plus the awkward knowledge of what our country is supposed to be, there is no reason under Heaven for any special privileges for the press." The three remaining contributors carry on the same theme: H. G. Moulton in rela-



tion to industry, Matthew Woll in relation to labor, and Oliver Baker in relation to agriculture. Always the *duties* involved in the preservation of democracy are emphasized. All in all, it is a book worth the time of every sincere democrat.

PAUL G. STEINBICKER

**Medieval Humanism**, by Gerald G. Walsh. New York: Macmillan, 1942. pp. ix. + 103. \$1.00.

The title "Medieval Humanism," might seem to many a contradiction in terms, something of an historian's attempt to fit a round peg into a space obviously not designed for it. By others it might be regarded as the result of efforts to establish an argument on grounds that might support something weaker, but not this. Still another group might accept the terms at their face value. These points of view would obviously arise from one's acceptance or rejection of the Burckhardt-Symonds outlook on the Middle Ages. If the Renaissance was the dawn of Humanism after the Medieval night, if it was the flowering of culture after the wasteland of the Middle Ages, then Medieval Humanism is only historical fantasy.

The comparatively recent studies in the twelfth and thirteenth centuries have done much to show that the charge of perpetrating "historical fantasy" can be laid at the doors of those who considered anything preceding the fourteenth century as barren. Though misconceptions in regard to this period are now beginning to be clarified, still the earlier Middle Ages are regarded with a good deal of unwarranted contempt even by Catholics. There are not too many, in all probability, who could discuss Catholic Humanism of this period without making some unjustified apologies. It is obvious that the problem of the Church and Humanism is in need of an intelligent exposition.

Gerald G. Walsh, professor of medieval culture and editor of "Thought", undertakes the explanation of the relation between culture and Christianity from the first century until the death of Dante. In a sentence, his thesis is this: that the Church far from warring against cultures with which she came into contact, drew upon them to form the great tradition of Catholic culture which found its full expression in the thirteenth century. Father Walsh throws an illuminating light upon humanism in the centuries from the barbarian invasions until the eleventh century. His discussion of the Early Middle Ages is thorough and convincing, but he is at his best when treating of the ideal of medieval culture as exemplified in the *Divina Commedia*. This section alone places the book in the class of the *sine qua non* for students of the history of the Middle Ages and of the Renaissance.

R. J. IMBS.

**Propaganda and the American Revolution, 1763-1783**, by Philip Davidson. Chapel Hill. The University of North Carolina Press. 1941. pp. xvi + 460. \$4.00.

The study of a period of history is not finished when the sources have been combed and all the facts told. Complete understanding of those facts comes only with continued study from as many angles as possible. Accordingly, Philip Davidson is not throwing new light on the American Revolution in the present work, but by highlighting the scene from a new vantage point, he makes a contribution to the fuller understanding of that era. Mr. Davidson presents an analysis of the writing and activity in the Colonies from 1763 to 1783 in the light of their use as propaganda, that is, as attempts "to control the actions of people indirectly by controlling their attitudes" (p. xiii).

The three sections of the book tell of Whig propaganda up to 1776, directed towards arousing and maintaining opposition to England, the Tory counterattack and efforts to keep the colonists loyal, and patriot propaganda from 1776 to 1783, when the task was to intensify the war effort and to achieve complete colonial unity. Of these, the first is by far the best, naturally enough, since the period covered is that which saw the most intensive effort to influence Americans and bring about the break with England. Materials for treating this period are abundant, while for the actual war years there is relatively little, and Tory leaders did not make too much effort at propaganda in the early years and had little opportunity to do so after the outbreak of the war. Principal propagandists, their aims, and their means are all discussed, and the author illustrates all his points with quotations from original documents. An excellent list of publications of the period is contained in the bibliography of some thirty pages.

J. R. DERRIG

**They Knew Lincoln**, by John E. Washington. Introduction by Carl Sandburg. New York. Dutton. pp. 244. \$3.75.

"There was a man sent by God" who was looked upon by the Negroes of the Emancipation as their Moses. This man was Abraham Lincoln. The memories they cherish of him, the tales they recount of him, indicate that Lincoln's efforts of love towards this down-trodden race have not gone unappreciated. In the words of the author, this collection of now rapidly vanishing stories "presents to the world the real Soul of the Black Folks in its relation to their earthly benefactor." Mr. Washington has undertaken a labor of love in compiling these short sketches from the lives of his people who knew Lincoln. He succeeds in picturing the Great Emancipator as he appeared to the ignorant slave of Civil War days and to his descendants. Lincoln is the magnanimous, kindly president who would not permit the color of a man to obscure the rights of liberty and equality which he knew were founded in the soul of every individual.

The book is of historical value in that it presents the Emancipation from the Negro point of view. These hasty glances into the life of Lincoln result in a finer appreciation of him and lead to a more sympathetic outlook towards the colored race. The problem arising over the identity of Elizabeth Keckley, the author of *Behind the Scenes*, which treats of White House private life, is convincingly solved by the author.

R. W. LAMBECK.

**Bolivar**, by Emil Ludwig. New York. Alliance Book Corporation. 1942. pp. 362. \$3.50.

With this work Mr. Ludwig has added another portrait to his artist's gallery of famous people. Like all the rest it is a production which has more merits for its literary artistry than for its historical scholarship. This does not mean that the present life of Bolivar is a distortion—basically it is true. And, unquestionably, it makes very interesting reading. However, the historian does become more than a little vexed at this type of psycho-analyst biography. If you like Ludwig, *Bolivar: The Life of an Idealist* will please you.

JOHN F. BANNON

**Northern Editorials on Secession**, compiled by Howard Cecil Perkins. 2 Vols. New York. D. Appleton Century. 1942. pp. xxxiv + 538 + xxvi; xxviii + 569 + xxvi. Set \$10.00.

There are periods in the history of man when the time factor assumes a heightened importance, when the quickened tempo of existence packs the days with more significance than one ordinarily finds in years. Such was the hectic period of the French Revolution when privilege was flung aside in a single night and the Capetian monarchy doomed in an afternoon. Such was the period extending from September, 1860 to June, 1861 in United States History when America stood at the crossroads of destiny, hesitated, then went down the dolorous path which led through free-flowing blood to Appomattox and a re-vivified Union.

Dr. Howard Cecil Perkins of Bradley Institute of Technology has selected from newspapers all over the North 495 editorials which appeared during the fateful months from September, 1860 to June, 1861. This publication of the Beveridge Memorial Foundation of the American Historical Association is of great value to the student of United States History. The editorials representing all shades of political opinion, vividly recall the stirring events which were their occasion. Reading them we can sense the angry impotence of the divided and quarreling Democrats, the forlorn effort of the Bell Unionists, the dynamic upsurge of the triumphant Republicans. In the discordant chorus of praise and harsh bitter criticism which greeted the new President, we realize that above the ruck of politicians, a great leader has emerged, the gaunt lawyer from Springfield, Abraham Lincoln. If Mr. Roosevelt ever feels cast down by editorial criticism a glance at these volumes should cheer him considerably. For though today Lincoln stands second only to the Father of his country in the nation's Pantheon, his welcome to the White House was no unbroken paean of editorial praise. Far from it.

In the calm speculations about the prospects of progressive balkanization of our great country we catch a glimpse of the



cancerous evil which might have afflicted America had the attempted secession been successful. We can see the mood of the North grow more loyal as the *Star of the West* sails to Charleston, and the book closes with the smoke from Sumter in our nostrils, and in our ears the tramp of men marching to the strains of *John Brown's Body* to meet the challenge of secession and to save the Union.

JOSEPH S. BRUSHNER.

**Baltimore 1870-1900: Studies in Social History**, by Charles Hirschfeld. Baltimore. The John Hopkins Press. 1941. pp. 176 + xiv. \$1.50.

Whether the assertion that "historians of American cities have too frequently approached the subject (of growth of American urban civilization) from a purely geographical point of view" is true or not, the author of this work certainly has shown that there is another and very effective approach. This study of Baltimore's growth of population, industries, public education and charities is a well worked out example of what can be done with such a subject by the use of vital statistics. The principal value of this work, therefore, is not so much the clearly comprehended picture of the growth of Baltimore as the fact that that picture represents what can really be done with figures in the pursuit of a true knowledge of urban civilization of any period in America.

The plan followed by the author is in general to present the more important statistics or information, summarize them and then either to give reasons for the evident phenomena or to show the possible effects which those phenomena probably had upon other aspects of life in Baltimore. Furthermore, it should be observed that the author has successfully avoided the pitfall of some who contribute to various facts, the undue office of determining entirely what man is and does. Nor does he draw conclusions with unwarranted certainty.

JOHN WIGGINS

**Jews in A Gentile World: The Problem of Anti-Semitism**, by Isaac Graeber and Stuart Henderson Britt. New York. Macmillan. 1942. pp. x + 436. \$4.00.

The two editors of this work were aided by seventeen other men and women. The book consists of the seventeen essays written by these collaborators.

There is a great deal of information and there are varieties of outlook; so that it would take careful, repeated readings and checking of one author with another to enable the reader to come to a settled decision about some of the points discussed. Three of the authors, for example, treat of definite Jewish communities in the United States. Their facts and estimates can be collated with one another. One of these essays treats in detail of the occupational side of Jewish life; this small community economy can be compared with the larger scale picture given in "The Position of the Jews in the Economic Life of America," the second last essay of the volume.

But in regard to the basic elements of the problem—what are we, rational human beings, to do about the question of anti-Semitism—the book is disappointing. From this viewpoint there are only two really good essays presented, that of Carl Mayer, "Religious and Political Aspects of Anti-Judaism," and Jessie Bernard's "Biculturalism: A Study in Social Schizophrenia." In contrast to these papers are those of J. O. Hertzler and Talcott Parsons, who write on Anti-Semitism's history and sociology. Whatever may be said of their sociology and history, their accounts of Jewish religion are, respectively, stupid and pitiful. Similarly, the anonymous author of "An Analysis of Jewish Culture" has not a correct understanding of the basic realities involved in the matter—God and man. Nor is his essay improved when the editors note that "historic Christianity is a blend of three contradictory traditions: Judaic, Hellenic, and Mithraic."

Likewise those authors who touch on psychological problems of the case—emotions, prejudice, feelings—seem unable, or at least unwilling, to determine what part in man's life the feelings should play, whether they are to be controlled, and how. They do not seem to have a grasp of what man is.

But if a person wants to get a grasp of the many factors that have to be considered in any attempt at solving the problem of anti-Semitism, and if he wishes to know how these different elements strike men who are deeply interested in solving the problem, this book will give him that knowledge.

J. F. CANTWELL

**Louisiana in the Confederacy**, by Jefferson Davis Bragg. Baton Rouge. Louisiana State University Press. 1941. pp. ix + 341. \$3.00.

This author, a bearer of honorable names, is Associate Professor of History at Baylor University. From his name, post, publisher, and the litany of praises of persons who assisted him, the book seems to be an All-Southern job. If the excellence of the work is indicative of a trend (which this observer thinks is true) Southern scholarship is undergoing the last stages of a real "reconstruction" which is self-reconstruction. Since "the" war there have always been able scholars in the South but they have not been numerous. The Browns and Philipsses broke the ground for the new history and now the South is plucking the fruit in the native-born Sydnors, Braggs, Farishes and many others.

By an intensive examination of the history of Louisiana during the Civil War Professor Bragg has given us the history of the Confederacy through a microscope. Most of our state lines are arbitrary surveyors' lines and state histories as a result are frequently limited artificially. This is less true of Louisiana, the southern part of which has a distinctive culture and tradition. Place names alone indicate this. Compare the names of the three southeastern parishes: Plaquemines, St. Bernard and Orleans, with the three northeastern parishes of Union, Morehouse and Carroll. Professor Bragg's studies could well be emulated in the production of other studies of relatively homogeneous cultural units of the Confederacy.

The book follows a modified chronological outline from Secession to the surrender of Kirby Smith in June, 1865, with properly balanced emphasis on non-military affairs as well as the actual conduct of military operations. Mechanically the work suffers from a bit of typographical carelessness (e. g., the jumbling of lines on page two). The bibliography is a simple list rather than a critical aid. The author has preserved a human objectivity—in fact he is so cautious that one looks in vain for the legend of Big Ben Butler and the Silver Spoons, and other more authentic but coarser items of Butleriana.

MARSHALL SMELSER...

**Rapport de l'Archiviste de la Province de Quebec pour 1940-1941**. Rédempti Paradis. Quebec. 1941.

This twenty-first volume of the series of *Rapports* continues the work inaugurated in 1920 by Pierre-Georges Roy. For most of us Abbé Caron's inventory of documents concerning the Church of Canada will be the *pièce de résistance* of the volume. There is also a bibliography of genealogies and a collection of letters written by a German immigrant, William von Moll Berczy.

The reader's attention will be arrested by the name of Antoine Roy on the cover of this *Rapport*. Failing eye-sight has forced the veteran Pierre-Georges Roy to retire from active direction of the work. This is, perhaps, the time to felicitate him on his long and very effective service in the field of Canadian history. In a sadder vein we note the passing of Abbé Ivanhoe Caron from the scene. Over a period of twenty years he has been uncovering the treasures of the Quebec archives. He died on October 1, 1941.

R. C.

**An Outline History of Spanish American Literature**, by E. Herman Hespelt et al. New York. F. S. Crofts & Co. 1941. pp. xx + 170.

This very valuable little book is the work of a committee of Latin American experts, which includes, besides the chairman and editor, Irving A. Leonard, John T. Reid, John E. Englekirk, and John A. Crow. Numerous other professors throughout the country also lent assistance — these are scrupulously listed in the preface. The enterprise was carried on under the auspices of the Instituto Internacional de Literatura Iberoamericana.

In these days when emphasis is turning on the cultural, as well as other, aspects of Latin America, there is a real need for a guide to the rich literature of those countries. The present work serves that need very satisfactorily. It is divided into five sections: The Colonial Period, The Period of Struggle for Independence, The Nineteenth Century before Modernism, — Realism, The Contemporary Period; to which is added a short introduction to Brazilian Literature. Each section is preceded by a short but careful historical introduction or summary; then



follows a listing of the principal authors, a short biographical sketch along with the author's main works and the best editions of the same. This is not a full text, but until such a work appears, the *Outline* will be most helpful to professors of literature and history alike.

JOHN F. BANNON.

**Odd Byways in American History**, by Charles Warren.  
Harvard University Press. 1942. pp. 269. \$3.00.

I suppose most historians have a fine sense of humor. In the present volume by Charles Warren we have a combination of scholarship and humor which should meet the approval of the most discriminating students of history. The title, *Odd Byways in American History*, would seem to suggest a work of minor importance. True it does not measure up to the giant stature of the great works by Mr. Warren which have preceded it; perhaps it is only a product of the research that went into the writing of those works. This, however, does not detract from the historical value of the book which bears all the marks of scholarly research. All his twelve articles are well documented, with the notes placed at the end of the book. Much of the material has been taken from newspaper files.

The average reader will be interested in *Odd Byways in American History* for the humorous incidents related about the workings of party politics, the press and even Congress. The scholar will be interested in it for the new light it sheds on some of the more important phases of American history.

URBAN KRAMER.

**The Kentucky**, by Thomas D. Clark. New York. Farrar & Rinehart. 1942. pp. x + 431. \$2.50.

The author uses in this his latest book the wealth of background developed and acquired from his other five historical works dealing with the South. *The Kentucky*, a series of short sketches of both historic and local characters and life along this romantic river from the frontier days to the present, is a very readable book appealing to the general reader and especially to the student of the South. Traveling up and down the Kentucky River, the reader observes at first hand, historic figures, struggling pioneers, Kentucky mountaineers, politicians, river-hands, plantation owners, horse-race magnates and, "moon-shiners" living again in these picturesque sketches.

Says the author in his acknowledgments: "Much of the material which has gone into this book has been gathered at the sources, and from many of the actors. . . I have observed first-hand many of the things about which I have written." The bibliography, includes newspapers, periodicals, public documents and, manuscripts as well as books; a complete index is also given. In a few sections dealing with local customs, the author, perhaps on account of native patriotism, has sacrificed quality for quantity, thus detracting somewhat from the general interest.

ROBERT J. FLAHAVAN.

**Europe in Perspective, 1815 to the Present**, by James Edward Gillespie. New York. Harcourt Brace. 1942. pp. xix + 945 + lvi.

To cover the period from the Congress of Vienna to the entry of the United States into the Second World War, and to do this within the covers of a single volume with any kind of development of topics, is quite an undertaking. To consider that period in its political, economic, social and cultural aspects at the same time necessarily precludes more than a passing glance at the succession of events, personages, movements and influences of the times. Doctor Gillespie in writing his college text *Europe in Perspective*, despite the inevitable limitations has presented a fairly complete college companion text for the period 1814 to 1941.

One must note, however, Dr. Gillespie's attitude toward the Catholic Church. It is obvious that a book whose tone is prominently secularistic,—something of a reflection of the age which it treats, cannot discuss adequately the doctrine and position of the Catholic Church. For example, in his discussion of the *Syllabus of Errors* issued by Pius IX one finds such statements as: "[the Syllabus] denied that reason has a place in theology or philosophy". One would have a difficult time finding a Catholic theologian or historian who would agree to this. Again: "[it] boldly declared that Catholics should have a religious monopoly in Catholic countries, and restated the familiar dogma that those who are beyond the pale of the

Church cannot expect eternal happiness." A five-minute discussion with a Catholic historian might have furnished him the true interpretation of the Syllabus in these matters. A historian should have at least read the documents—encyclicals, allocutions, etc.—from which the points of the Syllabus were extracted. There were also the "quasi-official" expositions—one in French by Bishop Dupanloup, the other in Italian in the pages of the *Civiltà Cattolica*. On other questions of Catholicism in politics, economics, and religion, similar methods might have been profitably followed.

J. J. CAMPBELL

**Public Schools and British Opinion since 1860**, by Edward C. Mack. New York. Columbia University Press. 1941. pp. xii + 511. \$3.75

This study of influence of British opinion upon the famed Public Schools of England is a sequel to the author's earlier publication which traced the same topic from 1780 to 1860. The author centers his discussion about changes and attempted changes in administrative organization and curriculum under the various uprisings of liberal thought. In the earlier part of the period he points out that efforts to deprive the fellows of monetary interest in the schools and to introduce mathematics and science were successful. These drives were engineered by such men as Huxley and Spencer and by the upper-middle class, which, through the long periods of Victorian material prosperity and spiritual bankruptcy, gradually came to align itself with the old aristocracy. The author feels that it was this fusion of interests of the two classes that, in time, vitiated the so-called reforms. As to the later period, the author feels that the schools have quite successfully resisted the various socialistic influences.

The author's point of view would seem to be that of an unquestioning naturalism, liberalism and progressivism. He takes for granted that there is little of value in the classics, not only as taught in the period which Newman described as stagnant and of which Huxley wrote: "it was not literature at all that was taught, but science in a very bad form," but also as curricular material in any sense.

As to the author's view on matters of religion and morality he quotes approvingly the words of Huxley:

"[Science had] effected a revolution in their [men's] conceptions of the universe and of themselves, and has profoundly altered their modes of thinking and their views of right and wrong. I say that natural knowledge, seeking to satisfy natural wants, has found the ideas which can alone still spiritual cravings."

The author comments on these sentiments:

"Man had learned of a practically infinite and eternal universe, of evolution, of definite laws of existence, and this knowledge was shattering his most cherished convictions and teaching him that to question all things established was the highest moral law. (p. 55)."

CHARLES M. O'HARA

**The Catholic Revival in England**, by John J. O'Connor. New York. Macmillan. 1942. pp. ix + 102. \$1.00.

The condition of Catholics in England towards the close of the 18th Century, the "enlightened" age, might be summed up in the word "intolerable". Socially ostracised, politically deprived of even the vote, economically oppressed by fines and taxation, denied hope of advancement in many professions, regarded with suspicion by their Protestant fellow-citizens, they had sunk into a state of passive, helpless endurance.

A century later Catholicism had emerged from the catacombs into the daylight of social acceptance and political equality. True, a few embers of the old suspicion still smouldered, such as were revealed in Gladstone's attack on the decrees of the Vatican Council, but all in all, the three hundred year siege was over.

The hundred years struggle for freedom, dominated by the giant figures of Wiseman, Newman and Manning, forms an inspiring tribute not only to the clergy but to the efforts of the laity. There was indeed dissension within the Catholic camp, but much of the difficulty lay in disagreement over methods to be used in winning Catholic liberty. Few who are vitally interested in the problems of the Church today could afford to miss the valuable lessons in Catholic Action that are contained here. It is also plain, that no one can understand English Catholics today unless he knows English Catholicism of the 19th century.



Professor O'Connor's treatment of the matter is notable both from the point of conciseness as well as readability. It has escaped from the weakness of overpraise to which Catholic historians are sometimes subject when treating matters of their own faith. As a compact, well-drawn picture of the period, it should be welcomed by those interested in the English Catholics' fight for freedom.

R. J. IMBS.

***In No Strange Land***, by Katherine Burton. New York. Longmans. 1942. pp. xix + 254. \$2.50.

This book treats of the lives of some American Catholic converts of the nineteenth century and a few of our own times. Many of these men and women, acting on intellectual and spiritual conviction, transformed their lives from the service of humanity for the sake of man, to the love and service of man for the sake of God. They were prompted to undertake what they did out of gratitude to God for the gift of Faith which He had made their own personal possession.

This work of Katherine Burton gives but a glimpse into the intellectual and religious life, and into the causes thereof, of New England in the nineteenth century; it does, however, show the important part played in the spread of Catholicism in the United States by the heroic men and women who had the intelligence and the courage to follow the Faith of Dante and that of their hearts' own conviction. Among the biographies included in the volume are sketches of Orestes Brownson, Brother Joseph Dutton, Rose Hawthorne, Issac Hecker, Father Tabb and many other individual prominent in the intellectual, religious, and social circles of the United States.

R. W. LAMBECK.

***Pemberton, Defender of Vicksburg***, by John C. Pemberton. Chapel Hill. University of North Carolina Press. 1942. pp. xiv + 350. \$3.50.

Three untoward factors dogged the footsteps of John C. Pemberton, Lieutenant General during the Civil War and one of the finest men who ever donned the Confederate gray: (1) A northerner by birth, he left the Union to follow the cause he judged to be right. (2) He commanded at Vicksburg. (3) He surrendered Vicksburg to the enemy on July 4, 1863. This last especially unloosed the barbs of bitter and unmerited criticism. Men who knew nothing about military affairs nor the well-nigh impossible situation with which Pemberton had had to cope, branded him as a traitor who had joined the ranks of the South only to humiliate her. One thing alone was remembered: Vicksburg had been surrendered, and that on July 4.

Had Vicksburg not fallen, Pemberton would have emerged from the struggle a hero in the eyes of the South. But Vicksburg did fall, and the fate of the Confederacy was sealed. The one man who could have done most to raise the siege and thus save the Confederacy from being cut in two was Joseph E. Johnston, Pemberton's senior officer in the West. But Johnston had decided that everything was already lost, that Vicksburg could not be saved. Nothing was done until it was too late, and a gallant Southern army went down in defeat. Many have cast blame and odium on Pemberton. Might it not be wiser and fairer, historically and otherwise, to submit the action of General Johnston to discriminating criticism and scrutiny?

The book is definitely a single-purpose book: to exonerate as far as possible from the stigma of ignominy attached to the surrender of Vicksburg the name of John C. Pemberton, a fighter and a gentleman. The author is a New York barrister who handles the case for the defense in a convincing and thoroughly legal fashion.

EUGENE H. KORTH.

***George Keith (1638-1716)***, by Ethyn Williams Kirby, Ph.D. New York. D. Appleton-Century Company, 1942. pp. 177. \$3.00.

George Keith was born in Scotland and reared a Calvinist. He became a Quaker, one of the formulators of the Quaker doctrine, he suffered imprisonment for his Quakerism but he later turned back to what he called the "Mother Church" the Church of England. The reader of this biography might be justified in the opinion that this learned clergyman had never heard that there was a Catholic church that laid claim to that title.

The American Historical Association could justify itself for publishing a religious controversial work, partly on the score that it tells of travels at that early date from New England to the most southerly of the English-speaking colonies, but more successfully on the evidence that the author had been encouraged perhaps chiefly by present-day earnest Quakers, against whose predecessors all the acrimony of this born fighter is poured out. He went up and down America seeking meetings of the Quakers to confute them by the written and the spoken word.

The work of the author is a model in more than one respect, but chiefly in the skill with which she mollifies this acrimony and in the thoroughness with which she sought and obtained her information, as may be seen in every page, especially in the Bibliography where we have a list among other items of no less than a hundred and ten works of Keith himself.

There is nothing in the book that contributes in any direct or positive manner to the history of the true "Mother Church".

LAWRENCE J. KENNY.

***Apache Days and After***, by General Thomas Cruse, Edited by Eugene Cunningham. Caldwell. Caxton Printers. 1941. pp. 328. \$3.50.

A literature of its own could easily be woven around the story of the "vanishing frontier". Coupled with the toil of heroic pioneering and the joy of new-found freedom in the lands of the West, was the constant threat of marauding Indians who struck like lightning, killed and plundered, and then disappeared again into their mountain fastnesses leaving behind them only a trail of terror and destruction. The subjugation of these hostile redskins forms one of the more dramatic pages in the military annals of the United States government.

*Apache Days and After* is a first-hand account of one of the many campaigns waged by the whites against the redmen of the West. The narrative centers around the pursuit and capture of Geronimo and his band of Apache warriors who for months had been spreading terror far and wide along the frontier. Told by a man who took active part in the campaign, the story takes on all the color and flavor of a western "thriller". But at no time does General Cruse deviate from the path of truth, for the sake of greater effect.

The book is not limited to the author's experiences in the West, but includes also interesting sidelights on his responsible duties during the Spanish-American War, the Boxer Expedition, and World War I. There is throughout the work just the right amount of personal touch to make it delightful reading.

EUGENE H. KORTH.

***The Great Republic***, by Ross Hoffman. New York. & Ward. 1942. pp. xv. + 167. \$2.25.

This book by Professor Hoffman of Fordham makes no special pretense at profundity, but it serves a very important purpose in that it can act as a counter-irritant for those who read the "journalistic" history perpetrated upon the reading public by writers of questionable motives,—books which help little toward the deeper understanding of contemporary history. Reading Doctor Hoffman's book will not give all the necessary data for understanding the present world scene, but it will point the way. There is more, far more to World War II than the diplomatic events which have taken place since 1918. Hoffman's book, unlike the other books mentioned above, will warn the reader that more has to be done to heal our troubled world than to manacle a "war-like people seeking to rule the world in a slave civilization." The tree of western civilization is dying. Hoffman suggests a study of the roots of that tree if we would restore its health.

CHARLES I. PRENDERGAST.

***Economic Development in Europe***, by Clive Day. New York. Macmillan. 1942. pp. xxii + 746. \$4.00.

This book is a revision and extension of the author's earlier work, *Economic Development of Modern Europe*, and the improvements are readily noted. The first several chapters on medieval institutions is a valuable addition to the former text. The treatment of Germany is extended in a greater degree than that of England, France, or Russia. Perhaps the most noticeable addition is the study made of Italy, Spain, and Ireland. These treatments are somewhat more briefly done,



but sufficient to establish their identity as active forces in determining the economic development of Europe.

The author does not adhere strictly to economic material, but treats of whatever is adequately related to a nation's economic welfare. This enhances rather than detracts from the work.

The book is intended for the underclassmen of the average college. The pleasant manner in which the author presents drab facts should make it appealing to beginners. The great condensation of material which was necessary, and the simplification of an elementary text have, however, restricted its value.

RICHARD RYAN.

*The Dignity of Kingship Asserted*, by G. S., reproduced in facsimile from the edition of 1660 with an introduction by William R. Parker. Facsimile Text Society, No. 54. Columbia University Press. 1942. pp. xxi + 224. \$2.20.

*The Dignity of Kingship Asserted* is an answer to John Milton's pamphlet entitled "The Readie and Easie Way to Establish a Free Commonwealth." It had little significance either when it was published or later. It has no intrinsic philosophical or literary merit. Its value as a primary source for Milton scholars is doubtful.

Noteworthy is the evidence brought forth to establish the identity of the author, G. S. In the introduction Mr. Parker shows by arguments drawn from the facts of publication and from the points of view and the character traits manifested in the work that G. S. is George Starkey. The evidence is convincing. Starkey is a physician, "fond of polemics," with an exaggerated opinion of his own future importance and "an evangelical bent, his chief mission being to convince his contemporaries of the virtues of 'chemical philosophy.'" I see no reason why anyone should take up Mr. Parker's suggestion "that a new and interesting personality remains to be studied among the contemporary opponents of Milton."

The chief value of the work lies in its presentation of political ideals at one of the most significant periods in English history.

J. F. BREUNIG.

*George Gascoigne*, by C. T. Prouty. New York. Columbia University Press. 1942. pp. xii + 351. \$3.75.

*George Gascoigne* (pronounced "Gaskin") is a very learned book. It is full of research, the bibliography is most impressive, the presentation and sifting of data in its pages the work of a scholar. The graver students of Elizabethan literature will find it most useful.

It is the purpose of *George Gascoigne* to present a study of the way smaller literary fry have influenced big literature in England—George Gascoigne's influence, specifically, on English letters in the 16th century. To accomplish this, Dr. Prouty, having delved diligently in all the pertinent documents and manuscripts he could find, has collected, examined, compared, established, and interpreted a multitude of facts about George Gascoigne and George Gascoigne's poetry, prose, drama, love-life, soldier's career, family troubles, law-suits, money problems, travels, old-age religious scruples, etc., etc. Result: an extremely large and amazingly well sorted out and coordinated mass of information about one George Gascoigne's not too well known influence in English literature, and all of it done in the spirit of a long-established tradition of scholarship.

Of course, *George Gascoigne* is not for the casual reader. Save for a few lonely human bits, it sticks loyally to business. Though certainly not a labored piece of work, it rarely ceases to be "dull", and the clinging aroma of the laboratory is ever present. But this can hardly be called a fault. *George Gascoigne* was written by a scholar for scholars.

We hope that some day in the not too far future, somebody will write a good book about this very colorful and sadly crossed Elizabethan gentleman-poet, George Gascoigne. Dr. Prouty's work will be indispensable to him.

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## HISTORICAL BULLETIN

### VOLUMES SIXTEEN TO TWENTY (INCLUSIVE)

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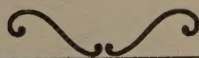
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